42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Imeg

and, if they consider them to be as valuable as that, it is their own business after all. The same may be said with reference to the beads: a single one, if very valuable in the eyes of the natives, may command the price of a carabao or water buffalo, from thirty to fifty dollars, while other ones may be had almost for the asking.

All these jars are earthenware of Chinese make, imported from China long before the arrival of the Spaniards; consequently antiquity is an important item in the estimation of their value. Jars that have been imported recently usually command a much lower price. A great many of the beads also antedate the coming of the Spaniards and were also originally imported from China. Actually, however, beads of all kinds have been put on the market and their origin is very often shrouded in mystery. Isneg plates are all made of coarse earthenware and have mostly been introduced from China; but, although most of them date from comparatively recent times, they are still of the same kind, shape, color and composition as those they have replaced, as may be proved by fragments occasionally unearthed in places formerly inhabited by Isneg. These people certainly hold fast to their old ways and customs; modern crockery is not to their taste. As the Isneg do not weave their own clothes, the latter have of necessity to be bought from outsiders.

During the *amómăn* it is also decided whether the boy has to stay with his parents-in-law or not, and for how long in case he has to do so, which is the customary way. The number of years varies very much, as some stay three years, others from five to ten, and even in a few cases the husband never goes back to the house of his own parents.

No really important business can be transacted, of course, among the Isneg, without remembering the cravings of the stomach. In the ordinary course of events one or more pigs are slaughtered according to the social standing of the girl's parents. If they are too poor to indulge in such prodigality, a chicken will do. In both cases a dog may complete the menu, although this is not absolutely required. No special name is given to the killing and consuming of the chicken; but if one or more pigs enter the lists, the whole ceremony is called *pildáp*. Nevertheless in a few isolated cases, when the people are much too poor, the banquet is completely left out, and the deliberations are conducted on empty stomachs.

All during the *amómăn* the men conduct everything that is connected with the *pildáp*. The *dorarákit* or shamaness does not interfere in the least.

42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
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Isneg

765 775 262 paratively young woman living at Bayag and called *Dariká*, who has not eaten rice and taro for four consecutive years, and at the present time (March, 1931) she still *mañgabí*. The reason is that she has had to mourn successively her husband and several other members of her family. She stated to me that she had completely forgotten the taste of rice. After the *obóbāt*, when the prohibition is lifted, these persons always mix a few *awát* herbs with the rice they are cooking for their first meal, and they consume the *awát* together with the rest. For a month afterwards, they also usually abstain from corn, yams and sweet potatoes.

765 *Magló:* this consists in abstaining from the use of anything of which the deceased was particularly fond, and may be practised by anybody who wants to show his esteem for the person in question. The purpose of the Isneg is to leave the use of these things to the person who went to the realm of the dead, and this abstinence may be protracted for many years, although it usually stops at the *obóbāt*. So, if the deceased was fond of yams, sugar, etc., the mourners abstain from eating these articles of food; if he was a great smoker, they forego the use of tobacco; if he was a drunkard, they stop drinking *bási;* if he was accustomed to make much ado about his apparel, they wear nothing but a G-string and a headband. I have known a man who drank no water, but only coconut milk and so forth, because his deceased father was wont to drink much water. While I am writing these lines, there is a man in the house who uses absolutely no salt with any of his meals; he wishes to reserve it for his deceased brother who was exceedingly fond of much-salted food. If the deceased liked to play the *balikiń* or nose flute, such instruments are left aside for the time being. If the woman for whom they mourn was a good *oritáń* (native guitar) player, the mourners give up playing that instrument; and so on.

765 523 193 It should be noted in this connection that the Isneg also understand the meaning of a souvenir or keepsake. If the deceased had made something nice or had a trinket or instrument which he valued very highly, the survivors take those things to themselves as *panámdammán* (something used to remember or to think about somebody; from the stem *damdám*, "thinking", the prefix *pań, ń* of the prefix and *d* of the stem being combined into *n*, and the suffix *ān*) or *pagsinsinnán* (something used to see or to look at somebody; from the stem *siñán*, "seeing", reduplicated and syncopated into *sinsinn*, the prefix *pag* and the suffix *ān*).

000 to be quite a differenc in their customs and dialects.
197 Along the length of the Apayao River there are three
162 separate groups. They can understand each other about the way that a Spaniard understands an Italian.

DRESS

291 The ordinary dress of the people is simple. The
[302] men wear breechcloths or G-strings, *abag*. They keep their hair long and coil it on the head. It is confined with a length of cloth wrapped turban fashion.
[304] The hands and wrists are tattooed in the boat pattern.
[142] The teeth are blackened. Each man has a small, de-
[276] corated bag, *bulsa*, in which he keeps his betel nut,
[295] *buyo*, lime bottle, tobacco, flint, tinder, and other small belongings. This is tucked, either into the G-string or in a belt woven of rattan. The woman, when about
30/ her work, wears only a tapis. She has a necklace of
● 523 ancestral beads, shaped from chalcedony, silver and carved amulet bones. There are also patterned porcelain beads in the string. Many of these were obtained from the Chinese when they were active traders here some five centuries ago. Gold does not appear
[304] to be used. The woman has boat-pattern tattoo marks
[291] on the back of her hands as an aid to beauty. The
[854] small children make their skins do as clothing. Babies are carried about by the mothers in slings passed over one shoulder.

292 When all dressed up and ready to go to a party,
301 the woman wears a dark tapis, *aquen;* a cloth girdle, *bajacat;* a short-waisted, long-sleeved, black, pull-on shirt, *badiyo,* all characteristically embroidered in red; a head cloth with spangles, *laddong* and *saban*, topped

low box about three feet square, filled with earth. In its center are set on end three long stones in a triangular position, which hold the clay cooking pot over the fire beneath. Fire is obtained by striking flint with steel and kindling tinder with the spark; or by rubbing two bamboo sticks together. There are also a round-bottomed iron frying pan and various paddles and ladles. Above the stove is a drying rack, and against the end wall are secured shelves which hold the old Chinese plates and other articles and materials. This end of the room is used for the kitchen, sometimes as the dining room, and as a general work shop. Woven sleeping mats are used, and there are chests for the securing of precious articles. Light from the fire furnishes illumination at night.

There should also be several lovely old ancestral Chinese jars, *gasi*, probably of the Ming dynasty period. In these is kept the *basi*, a pleasant wine made from the juice of the sugar cane. These ancient Chinese jars are much prized by the people. They have a typical shape, and range in size from one to three feet in height. Some of them have dragons and other figures embossed on them. Others have pictures of Chinese scenes and conventional patterns: this being especially true of the white jars with blue designs. They are glazed; some in lovely shapes of brown, yellow and blue. The people have quite a lore about them. There are a number of different varieties and different qualities in each variety. The *dordori* stands first; next is the *garadogod*. Some of the others are the *dinalasan*, *banaag*, *kindi-ingan*, *binilibil*, *boddi* and *sarang*. Much of the wealth of the Apayaos is held in these jars, together with the beads.

000 523 [435] [431] [425] [583] [681] in these jars, together with the beads. The[1] jars are valued up to ₱200 and bead up to ₱150 each. They are usually inherited in the family as marriage dowries; but may be received as indemnity for injuries. Sometimes labels, in the ancient script, are chiseled on these jars. According to authorities, when the people came here, they had a high culture and read 212 178 523 and wrote fluently in the script; but this culture gradually lessened from disuse until now there are only a few treasured ancient manuscripts remaining.

415 285 One type of basket is used. The lip is circuar-formed on rattan. The bottom is drawn out to four corners on which is secured a rattan base. Both wicker and twilled basket weaves are used, and the best ones are ornamented with colored lines and conventional designs. These baskets are woven in different sizes to fit various needs; so that a good housewife has a whole set of them which will nest together There are also some especially shaped baskets for particular uses.

415 264 At meal time the cooked rice is ladled out on new banana leaves placed on the floor, and the other food may be placed in polished, half-coconut shells. These are also used as water cups, finger bowls, and general containers. The family squat around and help themselves to the food. Their fingers are washed and, being more convenient, are used in place of forks.

262 The rice has a pinkish hue, is sticky, has a good flavor, and is the basic food of the people. With this may be eaten portions of the flesh of fish, shrimp, snails, crabs, crocodiles, lizards, frogs, ants, chickens, 000 birds, or deer. The vegetables may be: tomatoes, egg-

[1] [ancient Chinese -- ANALYST]